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"Temple Israel."

New Ritual.

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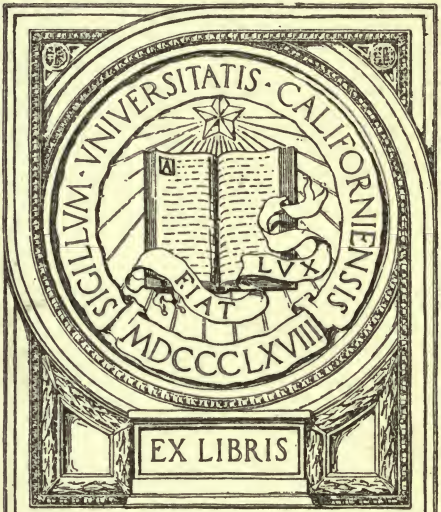
JACOB VOORSANGER MEMORIAL



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Jews Liturgy and ritual
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TRIAL ISSUE

—:OF THE:—

NEW RITUAL

—:FOR:—

"Temple Israel."

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Voorsanger

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Sabbath Morning Service.

(First Order: Revelation and Reason.)

1. INTRODUCTION.

(*The Minister:*) I am glad when they tell me, let us go into the House of God. Let us enter His Gates with gratitude and His Courts with praise. For the ETERNAL is good to all and His mercy is visible in all His works. Blessed are they who dwell in Thy House; they never cease to praise Thee. Blessed is that Humanity, whose strength is in Thee, in whose hearts are Thy ways. For the ETERNAL GOD is a Sun and a Shield, the ETERNAL grants grace and glory. AMEN.

(*Choir responds:* AMEN.)

2. HYMN.

3. PRAYER.

(*The Minister:*) Almighty and Eternal Father of all! Trusting in the perpetual power of Thy Love and Thy Truth we draw near and pray unto Thee, rejoicing in the blessed fact that thou art mindful even of the humblest effort of frail Humanity to seek Thee and to call upon Thee. There is no cry so feeble, that the storm shall beat it down or the thunder of the world hide it. Thou art accessible at all times and to all. There is no human heart so weak, that it cannot make its pulsation felt in the presence of God. Thou art the all-powerful and yet the tenderest. Thou, oh God, hast no need of one Thyself, and yet Thou art the Universal helper of those that are needy. Thou art infinitely rich and no one can add to Thy store of wealth, and yet Thou art bountifully giving forth with eternal profusion

to the Children of man, who, groping in the dark, search for the Light of Revelation, and, wandering in the wilderness of their ignorance, thirst after reasonable rest, peace, and Salvation from Thee.

And we pray this day that we may have such a sufficient conception of Thy presence, and obtain such a vitalizing spark of Thy mercy and majesty, that from its fullness and adaptation to all our wants, we shall rise up strengthened, not in our own conceit, but in our God. May we learn more and more to glorify in the God of Israel, in our Father who is in Heaven, and may we, by degrees as we advance in life and experience, forsake more and more all the vanities and frivolities and sins that pollute the habitations of men.

We beseech of Thee, that Thou wilt accept this our consecration of the Sabbath in the light of Thy countenance; that if we yearn and desire a nobler life, it may

be planted within us; that though we grieve because our attainments are so far below our ideals, our courage may yet remain unimpaired and our Divine aspirations never lose their hold on our baser nature. Lift Thou us to-day above our common thoughts, common cares, and common experiences. What are all the charms of the world, what are all its fleeting joys in comparison to the possession of a consecrated, strong mind, a wise and pure heart, and an immortal Hope! — Grant, oh ETERNAL, that from Sabbath to Sabbath we may through the benign and Divine influence of communing with Thee, find ourselves growing in the tenderness of conscience, in gentleness of disposition, and in the fruitfulness of true enlightenment. It is Thy spirit of wisdom which calls unto us Sabbath after Sabbath, and in Thy path of righteousness and peace we are bound to be guided for ever and aye! AMEN. (*Choir responds:* AMEN.)

4. ANTHEM.

5. MEDITATION.

(*The Minister:*) We assemble here to-day not merely for the sake of prayer and worship, but far more so for the purpose of seeking religious wisdom and of learning the methods and means, whereby the will of God and His immutable laws can best be obeyed. Our Sabbath is the Day, not only of mere bodily rest and recreation, but in a higher and nobler sense a day of spiritual self-elevation, a Day which reminds us not only of our God-given glorious life as Jews, emancipated from the bondage and darkness of the past, but also of our manifest Destiny as the harbingers of a rational Revelation for all humanity to come.

We believe in God with our whole soul. He is revealed to us in the visible world around us. This visible Universe, this grand Cosmos is but *one* volume in that infinitely large library of Divine Thought

which creates and constitutes the ever-growing harmony of beauty and of truth. But all things that are visible, change and pass away. The blades of grass and the leaves of the oak-tree sprout in the spring and decay and are no more in the autumn. Even the oak-trees and the cedars of Lebanon in all their seeming wonderful endurance, are doomed to destruction. And yet, as long as this earth of ours rolls through its endless track, the human children of God dwelling thereon, will make effort after effort more or less successful, to perceive and to intelligently admire the immutably regular changes and recurrences of Nature's just Law and Divine Order.

For, besides this visible volume of God's eternally creative thought, which we admire for its cosmic order and completeness and totality, there exists a small book, called the Hebrew Bible, containing in frail fragments, yet in sublimely

forcible language, the visible revelation of invisible spiritual truth. In this Hebrew Bible, like in the germ of the plant, is to be found every reality, every possibility of all ethical principles which bind the temporal and transient man to his eternal and unchanging God. All the origin of real and ideal Humanity can be traced in the pages of this sacred volume; all the tenderness, all the force, all the harmony, all the resources of moral strength, all the religious inspiration, all the undiminished energies of the soul that never ceases to be thrilling and throbbing with life, you and I find in this Hebrew Bible of ours.

This fact of Revelation stands to reason, for it is a matter of living Humanity's own true experience. Reason is sometimes too modest when it says: that after all man can know next to nothing of the Divine Nature. Reason, in saying so, does itself signal injustice. It knows much

by *that* intuition and revelation which comes from God, it knows even to-day already far more than it is ready to openly admit. Human reason, when once emancipated from the bondage of ignorance and superstition, and traversing through the vast domain of its own honest experience, knows enough of God to worship Him in spirit and in truth as "the ETERNAL that loves Righteousness." Enough is revealed to man in his own particular and collective intelligence, that he should be gladly willing to confess that grand central ethical truth: "The path of the Just is as the shining Light which shines more and more unto the perfect day!" The work goes on, men and nations arrive and depart with varying fortune. The surface of the stream of things and events is rather deceptive. Look a little deeper, and you will see that *one* strain runs through all. Nations and men, whoever is shipwrecked, is shipwrecked on

conduct. Nations and men, whoever is successful, succeeds on *conduct.* It is the God of Israel, steadily and irresistibly asserting Himself "the ETERNAL that loves Righteousness"—*Adonay Z'dokoth ohev.*" AMEN. (*Choir responds:* AMEN.)

6. HYMN.

7. RESPONSIVE READING OF PSALMS.

(See Selections, pages 52—70.)

(Each Reading closed in Hebrew by the Choir.)

8. THE SOLEMNITIES OF THE THORAH-LESSON.

I. PREFATORY.

(*The Minister:*) "It shall come to pass in the future of days, that the mountain of the House of the ETERNAL will be firmly established on top of the mountains and exalted above the hills, and all the Nations shall flow unto it. And a mighty gathering of peoples shall go and say: Come ye, and let us go to the moun-

tain of the ETERNAL, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths. For out of Zion shall go forth the Doctrine and the word of the Eternal from Jerusalem."

(*Choir responds:*) "*Ki mi-zion theze Thorah u'd'var Adonay mi-yerushalayim.*"

II. INVOCATION.

(*The Minister:*) Blessed is the name of the Lord ETERNAL, blessed be the place where we come nearer unto Him than anywhere else. Here we stand, the children in the presence of the Father of All, ready and willing to obey Him and His Commandments to-day and at all times. We do not rely on men nor do we worship blind chance, but in the ETERNAL alone do we hope and trust.

So may it please Thee, oh God, to make our minds and hearts sensible of Thy Holy Law, and to grant our prayers and

the prayers of all Thy children for life, for peace, and for salvation. AMEN. (The Minister takes out the Scriptures. *Choir responds:* AMEN.)

III. DOXOLOGY.

(The Congregation rises.)

(*The Minister:*) Render praise and glory to God for the Everlasting Light and Eternal Life He gave and vouchsafed unto us. Magnify the ETERNAL with me and let us exalt His Name together.

(*Choir responds:*) *Gadlu la-adonay ithi u-n'romemu sh'mo yachdov.*

(*The Minister:*) *Hear, oh Israel, the ETERNAL our God, the Eternal is ONE!*

(*Choir and Congregation respond:*) *Sh'ma Yisroel Adonay Elohenu Adonay Echod!*

(*The Minister:*) Let us adore His Holy Name and worship His infinite Majesty. Let the words of praise sanctify our lips

and inspire our hearts with triumphant Faith and joy.

"*Holy, Holy, Holy is the Lord of Hosts, the whole Earth is filled with His Glory!*"

(*Choir and Congregation respond:*) *Kodosh, Kodosh, Kodosh Adonay Zebaoth, m'lo chol ho-orez K'vodo.*

(*The Minister:*) "*The Eternal will rule for evermore, thy God, oh Zion! from generation to generation, Hallelujah!*"

(*Choir and Congregation respond:*) *Yimloch Adonay leolom Elohayich Zion l'dor vudor, Hallelujah!*

IV. THE THORAH LESSON.

The Congregation resume their seats and the Minister proceeds with the Reading of the Scriptural Lesson of the Day. First in Hebrew, then in the vernacular. After the reading special prayers may be inserted. (Every lesson is preceded with the Recital of Deuteronomy VI. 4–8 in Hebrew and in the vernacular.)

V. CONCLUSION.

(*The Minister:*) The Law of the ETERNAL is perfect, reviving the spirit; the testimony of the ETERNAL is pure, making wise the simple; the Statutes of the ETERNAL are just, rejoicing the heart; the Commandment of the ETERNAL is pure, enlightening the eyes. A tree of Life the Thorah is to them, who are firmly attached to her and they who support her are happy indeed. Her ways are ways of pleasantness and all her paths are peace! (The Minister replaces the Scriptures.)

(*Choir responds:*) *Ez Chayim hi lamachasikim bo v'thom'chehu m'ushor. Drochehu darche no'am v'chol n'thivothehu sholom.*

9. KADDISH.

(*The Minister:*) Ye mourners all, all who grieve for the departure of a dear and beloved soul, listen to the consoling lesson of your ancestral faith.

"How beautiful, oh God, is Thy bounty, which Thou hast preserved for them, that worship Thee in truth and glorify Thy name in deed before the children of man. How precious is Thy grace, under whose wings Thy children all seek and find shelter. There they are fully satisfied by the abundance of Thy house, and there they are eternally refreshed by the stream of Thy beatitudes. In the path of Righteousness there *is* Life, Immortality is a thoroughfare open to all. Verily! there *is* a Hereafter, and thy hope shall not be disappointed."

(*The Minister recites the Kaddish in its original Syriac Form; the Mourners, in silent devotion, read the following translation:*)

May Thy great and ineffable name, oh Lord of life and death, be exalted and sanctified throughout the world, which Thou hast created according to Thy will. May Thy kingdom be established in our

midst, in our lifetime and in our days, and in the days of the whole house of Israel. Amen.

Praised and hallowed be Thy name, who hast created man in Thy image and planted within him immortal life. In Thy hand is the soul of every living being and the spirit of all flesh. Blessed art Thou, whose hymns, praises and benedictions are repeated throughout the world. Amen.

Unto Israel, unto all the righteous and unto all who departed this life according to the will of God, may there be granted abundance of peace, and a blissful portion in the life to come, grace and mercy by the Lord of heaven and earth. Amen.

May the fullness of peace from heaven, with life and health be granted unto us and unto all Israel. Amen.

May He who establisheth peace in His heavenly spheres grant happiness and peace unto us, unto all Israel and to all mankind. Amen.

10. HYMN.

11. SERMON.

12. ANTHEM.

13. ADORATION (Olenu).

Almighty God! Creator of heaven and earth! Final praise and thanksgiving unto Thee, who hast delivered us from the darkness of false belief and sent to us the light of Thy truth. Thou art our God and there is no other.

We therefore bow the head and bend the knee before Thee, Creator and Ruler of the world, and bless Thy holy name!

(*The Congregation rise and respond with the Choir:*) *Va'anachnu kor'im um-ishta'choim umodim lifne melech malche ham'lochim hakodosh boruch hu.* (*The Congregation resume their seats.*)

Thou art, in truth, our Father, our God, our Saviour, and there is none besides Thee, as is written in Thy law, "Thou

shalt know this day and reflect in thy heart that the ETERNAL is God in heaven above as on earth below; and there is none else."

We fervently pray, oh Lord our God! that we may speedily behold the glory of Thy mighty power, banishing all corruption and wickedness from the earth, destroying idolatry and superstition, and establishing Thy truth among mankind; so that all the inhabitants of the earth may invoke Thy name, acknowledge Thy unity, and understand that to Thee alone every knee must bend and every tongue swear fealty.

May all Thy children, oh God, soon be united in a common bond of brotherhood, may the time be hastened when no religious differences will separate them, but when they will all adore Thee as the universal father, worship Thee in the spirit of true religion, and unite in proclaiming the unity of Thy holy name.

Thus, oh God! do Thou reign over them for ever and ever, for the kingdom is Thine, and unto Thee appertain power and glory and majesty from everlasting to everlasting. As it is written, "the ETERNAL will reign for ever and ever; the ETERNAL will be king over all the earth; on that day shall God be acknowledged ONE and His name ONE."

14. CLOSING HYMN.

15. BENEDICTION and DISMISSAL.

Sabbath Morning Service.

(Second Order: Rest and Peace.)

1. INTRODUCTION.

(*The Minister:*) How lovely are Thy dwellings, oh Lord of Hosts! Blessed be the ETERNAL, who has given rest to his people Israel. Honor and Majesty are before Him, strength and beauty are in His Sanctuary. Let the Congregation of the people praise him. Let the Heavens rejoice and let the Earth be glad. Return, my Soul, to thy rest, for the ETERNAL has dealt bountifully with thee. The ETERNAL gives strength to His people, the ETERNAL blesses His people with peace. AMEN.

(*Choir responds:* AMEN.)

2. HYMN.

3. PRAYER.

(*The Minister:*) In Thy Holy Temple, Thou omnipotent and Eternal God, peace and salvation reign supreme. When our heart is poisoned with deceit, and sore with discordant and painful influences of the world; when we are mortified and driven almost to despair by the spur and the whip of passionate ambition and merciless selfishness, then we repair hither to Thy Altar, oh God, here to drink from the everlasting fountain of Thy peace, here to bathe our weary and bleeding feet in the still waters of that immortal Hope and trust which emanates from Thy Holy presence.

In Thy presence, oh Eternal God, is truth, courage, salvation and imperishable joy. Let the week- and work-days be ever so hot with the burning strife and raging struggle of existence, let the countless mis-

steps of the pilgrim on earth, the ceaseless deceptions and illusions of the weak and poor human heart be ever so cruel and fatal—here in the face of Thy Altar they are banished and kept at bay by the Angels of rest and peace and recreation.

We thank Thee, our Father, that as we look back upon our past, there arises a sense of Thy goodness and Thy great mercies to us. Hard though the path was, we had vouchsafed to us the strength and the vigor which we needed. While we are self-seeking, Thou art seeking for us something higher than ourselves. While we are struggling and asking for ease every day, Thou art training us for the joy and the peace of the everlasting Sabbath. While we would be content to gravitate again to the earth from whence we sprang, and to take our place among the brutes and beasts of the field in sensuous enjoyment day by day, Thou knowest

that the germ is in us, which shall yet make us Sons of God.

Oh! Heavenly Father, be pleased to mind our sacred gratitude for the continuance of Thy great mercies through another week. We joyfully hail the return of this beautiful Sabbath-day, set apart for the rest and recreation of the weary wanderers, for the culture of heavenly good, for the solemn communion of the soul with its Maker. May we rightfully improve the precious opportunities of fleeting time, and never forget that Thou alone blessest the fruit of our labor, and that Thy love alone is the crown and glory of all our success in life. We enter Thy house and pray to Thee, that we may be kept steadfast in our manifold duties, and patient amidst the trials and sorrows which the coming week might bring us. Thy will be done, oh heavenly Father, not ours! Bestow upon us a pure heart and a spirit quickened by Thy holy

word, and let our life be a constant expression of love for Thee and our fellowmen. Sanctify us, oh God, through Thy commandments, and gladden us by the light of Thy countenance. May our strength be renewed, and our hearts be purified and re-created for Thy service, the service of everlasting truth, love and salvation. AMEN! (*Choir responds:* AMEN!)

4. ANTHEM.

5. MEDITATION.

(*The Minister:*) "My soul thirsteth for God, for the living God." This is a life of anxiety, of care, and of trouble for the most of us. And even those very few, who seem to bask in the sunshine of a short-lived happiness, do constantly crave for the sure promise of a never fading glory. A glimpse of this paradise, *one* divine ray of this resplendent glory, we obtain, when, meeting on each Sabbath-day in the House

of our God, we commune in spirit and in truth with our Maker and Redeemer. Here the wanderer finds the consolation of the heavenly Manna in the dreary wilderness; here the careworn and exhausted toilers are restored to a new spirit and energy by the healing balm and the heavenly calm which the Sabbath distills into their wounded, panting heart so often deceived, disappointed and even disgraced by its own faithlessness and sin. Our Sabbath is indeed the day of rest and recreation, the blessed and heavenly messenger of peace in the midst of earthly toils and struggles, the day instituted for the purpose of pouring out its splendor over all our life, of taking from our soul the yoke of every care, and from week to week to renew the vigor of our soul and the inspiration of our ideal. Week after week, the faithful among us, meet and greet this herald of peace, that brings strength to the weary, freedom to the captives, cour-

age to the despondent, reminding us, that life's pilgrimage, from its beginning to its end, is spent under the guidance of God. Thus, remembering our high vocation, and recognizing the Eternal Lord of Hosts as the Living God of the Universe, we are fully equipped with the best means to guard the drift of our existence against the incline of falsehood, and the temptation of that foul selfishness, which says to the work of its own hands: "Thou art my God;" and, when its efforts fail, dares to accuse Providence, and to ask the Living God of the Universe: "What hast Thou done?"—In celebrating our Sabbath, with a loyal mind, and a pious heart brought to the Altar of God, every one of us regains a fresh, vigorous soul, sympathetic to everything noble and brave, ready to undertake, if necessary, the most self-sacrificing act, and content with the fruits of honest labor, no matter how humble and insignificant. Work, no matter how

hard, becomes a blessing instead of being a burden. Wealth and luxury turn from the channels of selfishness and dissipation into the path of righteousness, charity, and enlightenment.

"My soul thirsteth for God, for the living God." On the Sabbath-day, and in the Sanctuary of Israel, this source of Eternal Life and Light is nearer unto us than anywhere else. Here and to-day we can subdue and govern our passions. They rule us and oppress us all the other days of the week: Ambition, pleasure, avarice, we give them scope and leave to dominate our daily lives. On the Sabbath we escape from their dominion, and dwell in the serene atmosphere of rest, peace and liberty. On the Sabbath our lower passions have no exercise or sway. They lie chained and still, spell-bound by the Divine magic of a higher power than theirs. The soul conquers sense, and the will subjugates passion. Let the spirit aspire to

the highest and the holiest, and wing its strong flight to the bosom of the Infinite. This is the Sabbath of the soul, the Sabbath of Love. Let us keep it for our dear soul's sake, for our ideal Love's sake. All the week-days, the best part of our soul, the purest element of our Love, is thrust aside. Our stern, relentless self-seeking gives them no room nor place. On the Sabbath *they* are free. Then comes the sweet and placid reunion of hearts. Meeting in the house of God, husband and wife, parent and child, friend and friend, neighbor and neighbor, join hands and kiss souls with one another. The Sabbath is the Divine fountain, wherein ideal Love renews her youth and re-inforces her strength, and so becomes immortal even on earth. Whoso keepeth the Sabbath, keepeth himself from evil. Call the Sabbath a delight, honored by him who is sainted in the ETERNAL. "*Lik'dosh Adonay m'chubbod.*" AMEN.

6. HYMN.

7. RESPONSIVE READING OF PSALMS.

(See Selections, pages 52—70.)

(Each Reading closed in Hebrew by the Choir.)

8. THE SOLEMNITIES OF THE THORAH-LESSON.

(See pages 9—13.)

9. KADDISH.

(See pages 13—15.)

10. HYMN.

11. SERMON.

12. ANTHEM.

13. ADORATION (Olenu).

(See pages 16—18.)

14. CLOSING HYMN.

15. BENEDICTION and DISMISSAL.

Morning Service for the Holidays.

(Pessach, Shabuoth, Succoth and Atzereth.)

1. INTRODUCTION.

(*The Minister:*) Serve the ETERNAL with gladness, come before His presence with rejoycing. Declare His glory among the Gentiles, His excellencies among all the Nations. Who can proclaim the mighty deeds of the ETERNAL, who can show forth all His praise! Blessed be God, who has not turned aside my prayer and His mercy from me. Thus I beheld Thee in the sanctuary, seeing Thy power and Thy glory. As is Thy name, oh God, so is Thy praise unto the farthest ends of the earth. God will grant us His grace and

His blessing. He brought forth His people with joy, His chosen ones with triumph, that they might keep His laws, and faithfully guard His teachings. Hallelujah.

(*Choir responds:* AMEN, HALLELUJAH!)

2. HYMN.

3. PRAYER.

(NISHMATH KOL CHAY.)

(*The Minister:*) The breath of all living shall bless Thy name, oh Lord our God; and the spirit of all flesh shall continually glorify and extol Thy remembrance, oh our King! for Thou art God from everlasting to everlasting; and besides Thee, we have neither ruler, redeemer, nor saviour, to redeem, deliver, answer, or compassionate us in all times of trouble and distress: we have no one to aid or support us, but Thee. God of the first and of the last ages, God of all creatures, Lord of all productions, adored with all manner of praise; Thou governest Thy world with

tenderness, and Thy creatures with mercy. The Lord is ever awake, He neither slumbereth nor sleepeth; He rouseth those who sleep, and awakeneth those who slumber; He reviveth the dead, healeth the sick, openeth the eyes of the blind, and raiseth up those who are bowed down: and therefore unto Thee alone do we render adoration.

Were our mouths filled with sacred song as the sea is with water, our tongues with melody as its roaring billows; our lips with praise like the boundless firmament; were our eyes sparkling like the sun and the moon; our hands extended like the eagle's wings in the skies; and our feet swift as the hind's; we should yet be unable to render sufficient thanks unto Thee, oh Lord our God, or adequately to bless Thy name, for even one of the myriads of thousand benefits which Thou hast conferred on us and our ancestors. Oh Lord our God, Thou didst redeem us from

Egypt, and release us from the house of bondage; in time of famine didst Thou feed us, and in plenty provide for us. From the sword Thou didst deliver us, from pestilence save us, and from many sore diseases didst Thou withdraw us. Hitherto, Thy tender mercies have supported us, and Thy kindness hath not forsaken us; and therefore the organs which Thou hast wondrously formed in us, the spirit and soul which Thou hast breathed into our face, and the tongue which Thou hast placed in our mouth, lo, they shall continually thank, bless, praise, glorify and sing unto Thy name; for every mouth shall adore Thee, every tongue praise Thee, and every eye wait on Thee. Unto Thee every knee shall bend; and those of highest position shall bow down before Thee. Every heart shall fear Thee, and the innermost recesses of our being shall sing praise unto Thy name; as it is said, "Thou deliverest the weak from one of

superior strength; the poor and needy from His oppressor." Who is like unto Thee? Oh great, mighty, and gracious God! Creator, Preserver, and Ruler of the Universe!

Praised for ever be Thy name, Thou living, holy, and sovereign God, in heaven and upon earth; for unto Thee, oh Lord our God, and the God of our fathers, beseem for evermore, song and praise, hymns of glory, holiness and majesty, blessings and thanksgivings; for from eternity to eternity Thou art God. Blessed art Thou, oh Lord, the King! extolled and adored with praises; God of thanksgivings! Lord of wonders! Creator of all souls, and Sovereign of all works, who choosest to be praised with songs of psalmody, and who art the only life-giving and life-sustaining Power of the Eternities. AMEN.

(*Choir responds:* AMEN.)

4. ANTHEM.

5. MEDITATIONS and PRAYERS.

For the First Day of Passover.

(*The Minister:*) The memory of the past, the remembrance of the grace and mercy which the ETERNAL did bestow upon our forefathers, calls us on this day into the house of God, and prompts us to express the deep gratitude of our heart.

In the beautiful spring season of the year, when His divine breath delivers the earth from the rigid bondage of the wintry cold, we are reminded of the liberty which, by His help, our people gained in the spring season from Egyptian bondage. He gave strength to the feeble, and courage to the down-trodden, that they could resist the proud tyrant who, with a high hand, attempted to crush liberty and to rob those who were men like him of their birthright.

But not only for the sake of their earthly welfare did God deliver our fathers from the yoke of Egyptian slavery, but that they might win freedom of the spirit by learning to know Him and His word, and by manifesting this knowledge in a life of virtue and righteousness. On that beautiful spring day when Israel left the house of bondage liberty was born and implanted in the human heart never again to die but to become the mightiest factor in shaping our own destiny and that of mankind. Israel left an abode of comfort and civilization, and fearlessly followed the call of the great leader into a life of severe trials and hardships; with the enthusiasm of youthful love God's people ventured into a desolate land that was not sown, because they valued freedom higher than any other good, and because they recognized their mission to become holy unto the ETERNAL. And in the course of the centuries our fathers had

often to leave comfortable homes, often to turn their backs upon scenes to which they were dearly attached, in order to enter upon wanderings in the desert, a wilderness more desolate than that in which Moses guided them. In these wanderings it was the glowing heat of hatred and contempt which made their feet burn and did not allow them to find rest or shelter in their weariness. In their despair our fathers were not then cheered up as of old by the hope of being speedily guided into the promised land. And all these excrutiating trials they endured with manly courage and clung to their truth, although a word only was sufficient to purchase for them not only every comfort, but even the love and affection of their powerful enemies, blinded by prejudice and furious with religious hatred. But they *could* not be faithless. For the seed of liberty once sown in their hearts had grown and taken deep root and filled them with contempt

for every untruth, and made it impossible for them ever to sell their birthright and give up the freedom of their spirit.

[Our heavenly Father, we now stand before Thee, the proud heirs of the true liberty Thou didst bestow upon our fathers. We offer Thee our sincerest thanks that the heavy yoke is taken from our neck, that we are citizens of a country where every man is free to follow the conviction of his heart; and we pray unto Thee that Thou mayest grant liberty and redemption to those unfortunate brethren who are still suffering from hatred, persecution and prejudice. But most fervently we beseech of Thee that at all times we may realize the grave duties which our more fortunate position imposes upon us; that we may never forget our obligations to our suffering fathers and to the pure faith we have received from them and which has proven to us such a glorious inheritance.

Grant that we may never lose our spiritual liberty, and never, fascinated by pleasure and earthly enjoyments, find our only gratification in material well-being. Grant that this beautiful day may teach us to discard all selfishness and to devote our power to the welfare of all. Guide our hearts that we may accord to each of our fellowmen the right to his own opinion, and give us the strength to banish the baneful spirit of persecution which is a remnant of the dark ages, and alas, still lingers in our midst. Let us recognize that there is no real freedom but for those who walk in the light of Thy knowledge and practice the broadest charity, and that the worst bondage is to be narrow-minded and dwell in the darkness.

Grant that soon the day may come when all men will know and appreciate this liberty and build the universal temple whose firm pillars are justice, love and peace.] Then, and only then, our mission will be

fulfilled, and the great feast of redemption will be celebrated, not by Israel alone but by all mankind. AMEN. (*Choir and Congregation respond:* AMEN.)

For the Seventh Day of Passover.

(*The Minister:*) All living creatures praise and glorify the name of the ETERNAL, and all men bow down before Him in worship and gratitude. From eternity to eternity He is God, who supports and preserves us and saves us mercifully in every need and affliction. From beginning to end Thou art the Lord and master of all creation. Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, and to all eternity Thou art God! Thou rulest the universe in wisdom and guidest our destinies in love. Thou, oh our Guardian, dost neither sleep nor slumber; to Thee alone we owe praise! But how, oh God, can we,

children of the dust, worthily thank and praise Thee for Thy kindness to our fathers and to us! Thou didst redeem our fathers from Egypt and didst deliver them and deliverest us from the house of bondage. Thou hast protected us when men rose up against us, Thou hast delivered us from destroying plague and given us rest and peace! To this hour Thy mercy has assisted us and Thy grace has not forsaken us; oh, abide with us in the future also! Grant that we may devote all the powers which Thou hast given us to Thy service, that we may render to Thee that praise and homage in which alone Thou takest delight; for Thine is the strength and the power, the might and the glory!

(Here is to be read that part of the Meditation of the first Day, indicated by [—] on pages 37 and 38.)

Praised art Thou, oh God! who hast wonderfully guided Thy people, and hast given us this beautiful Pesach festival of liberty. AMEN. (*Choir and Congregation respond:* AMEN.)

For Pentecost and Confirmation Day.

(*The Minister:*) With the most profound reverence we give to-day glory to God for the infinite mercy shown on Mount Sinai to our fathers, to ourselves, and to all beings created in God's image. Those who had just been delivered from the yoke of their oppressors, were then taught the law of life and received the boon of spiritual liberty without which all earthly goods are worthless. And in memory of that great day the *Shabuoth* festival was ordained, that we might never become forgetful of the great mercy bestowed upon us by this revelation, that we might forever cherish the truth and cling to the rules of virtue set before us, and prove our love to God and our living faith in His word by our works.

God of light and truth! our fathers guarded the beacon-light of Thy truth while gross darkness was prevailing around about

them; they did not throw away the flaming torch of Thy light when it became a consuming fire to them; they carried it through centuries of persecution and have delivered it pure and unscathed into our hands. Oh grant that we may follow this noble example and with unshaken fidelity remain loyal to our mission. Grant that in happiness and peace we may never forget our duty to be the guardians of Thy light, and that our task will not be fulfilled until it shines with equal glory to all Thy children, until ignorance and darkness is conquered by virtue and truth, and the day appears when all the families on earth will flock to Thy mountain, and Thy house be acknowledged as a house of worship for all nations.

God and Father, to-day we also bring our children to Thee that they may remain Thine forever. Thou hast created them and hast watched over them with paternal kindness and fidelity from the

first moment of their lives. Thou hast cared for them and guided them safely and hast brought them to see this beautiful day. Thou hast charged us to be their guardians, to lead them in the path where Thou art found. Thou hast unfolded their minds to receive the knowledge of their holy destination. Thou hast revealed to them Thy will as Thou didst to our fathers, and hast drawn their hearts to Thee that they may serve Thee in purity, in justice and love. Oh receive them graciously, our Father, in Thy covenant, in Thy protection and guidance! Take them by their right hand and lead them through this transitory life, so full of danger and trouble and temptation! Watch over their virtue, and strengthen them that they may bravely resist the allurements of sin! Strike with Thy terror every base seducer who will dare to spoil their purity and innocence! Awaken their consciences when, blinded by their passions, they may be

ready to yield to the voice of the tempter! May Thy providence watch over them and lead them in all conditions of life to their true salvation!

Joy and sorrow fall to the lot of all, and Thy children will not remain free from trials and tribulations. May they never forget their dependence on Thee in prosperity; but be Thou also near to them, God of mercy, when they may be in want of comfort! Be near them in sickness and distress, and in every trial! Do not leave nor forsake them when they call upon Thee in trouble and anxiety, and if they fall into sin and return to Thee in grief and repentance, oh do not then turn away Thy face from them; let them find comfort and give them peace!

Grant, oh God, that our children may grow up to be pious worshipers of Thy name and faithful associates of our congregation, that they may develop a steadfast and noble character, and together

with us reflect honor and glory upon their name and upon that of Israel! AMEN.

(*Choir and Congregation respond:* AMEN.)

FOR SUCCOTH.

(*The Minister:*) Our God and Father! source of all life and strength and blessing, who filleth heaven with Thy glory and earth with Thy goodness: we give Thee most humble and earnest thanks for this autumnal feast. We praise Thee for the bountiful provision which Thou makest for the wants of Thy children, giving rain from heaven and fruitful seasons, and filling our houses with food and our hearts with gladness. We would bring Thee now our joyful thanksgiving for the harvest of the fields, and all the increase that the fertile earth has yielded. Thou hast ordered the course of the changing seasons and appointed a time for sowing and a time for reaping; and while men have

toiled, or watched, or rested from their work, Thy providence has never failed, and Thou hast prepared for them the reward of their labors. As we seek after the things that are needful for our mortal life, providing for ourselves food and raiment and shelter, and whatever outward good Thou grantest us, may we never forget to make our earthly enjoyment subservient to our spiritual good and grow richer in all that makes us truly Thy children. May we enjoy the gifts of Thy bounty in wisdom, temperance and thankfulness, ever mindful of the love which bestowed them, ever mindful of the love with which Thou didst guide our fathers through the trackless wilderness. May we never forget Thy love and mercy to our fathers and to us. Wherever we cast our eye we see evidences of Thy grace, and may the remembrance of Thy fatherly goodness to us make us kind and gracious towards all our brethren whom we may

help and cheer; that we may be ever generous and considerate, ready to succor the needy and to feed the hungry, and be gladdened to lighten any burden of poverty and distress. Thus may we show our gratitude and by a loving and self-denying spirit become less unworthy to be called Thy children, and to receive Thine unnumbered gifts of blessing. AMEN. (*Choir and Congregation respond:* AMEN.)

FOR ATZERETH.

God and Father, who art infinitely exalted above our highest thoughts, whose love and goodness no name expresses and no tongue can tell: once more on this Conclusion feast we rejoice to come to Thee with the offering of our praise and thanksgiving, to adore Thine infinite greatness and Thine unspeakable love. We would lift up our souls into the sunlight of Thy presence and fervently thank Thee

for all blessings wherewith Thou crownest our days, that our life may be filled with yet more of strength and gladness, and that we may learn to praise Thee better in the thoughts of our heart and in the works of our hands.

These past seven days we have exulted in our earthly blessings; they reminded us to thank Thee for this world in which we live, where Thy presence shines in every star of heaven and every flower of earth. They preached to us how the earth is full of Thy goodness; how the rivers as they roll, the ocean as it ebbs and flows, mountain and forest, garden and harvest-field, the rain and the dew, the winds and the waves, the all-embracing sky, the sun that sheds abroad its life-giving warmth and radiance, the mighty vision of the countless myriads of suns and worlds which fill the boundless heavens—all tell of Thy greatness and Thy power, declare Thy wisdom and bring glad tidings of Thy

love. But on this day we are called to praise Thee for the invisible world of the spirit, for the eternal benefits of which Thy revealed truth is the source, and for the blessing it will be to mankind when it will have become the common property of all the families on earth. Yea, the day will come when all nations will know that Thou art God and none besides. In this trust, oh God, and satiated with Thy mercy, we conclude to-day the festive cycle of this month. Many sweet sounds have vibrated through our souls during the delightful hours which we have spent in brotherly union in our paternal house. May they not be spent in vain. May the affections that have sprung up in our midst in this holy season continue to draw us together in closer ties of love and friendship and good-will; may we show true piety not only on our festivals and in our house of prayer, but at all times and at every place. Every day we would strive

to serve Thee more truly, walking in the light of Thy countenance and coming nearer and nearer to the goal of our lofty ideal; that all our life may be spent in Thy service and at the end we may close our earthly career in true happiness and satisfied that we have been faithful to our trust and worthy of our high destination. AMEN. (*Choir and Congregation respond:* AMEN.)

6. HYMN.

7. RESPONSIVE READING OF PSALMS.

(See Selections, pages 52—70.)

8. THE SOLEMNITIES OF THE THORAH-LESSON.

(See pages 9—13.)

9. KADDISH.

(See pages 13—15.)

10. HYMN.

11. SERMON.

12. ANTHEM.

13. ADORATION (Olenu).

(See pages 16—18.)

14. CLOSING HYMN.

15. BENEDICTION and DISMISSAL.

Selections from Psalms.

Recited alternately by the Minister and Congregation.

PSALM 92.

A PSALM FOR THE SABBATH-DAY.

It is a good thing to give thanks to the Lord, and to sing praises to Thy name, O Most High!

To show forth Thy loving kindness in the morning, and Thy faithfulness every night.

For Thou, O Lord, hast made me glad by Thy doings; in the works of Thy hands I greatly rejoice!

How great are Thy works, O Lord! how deep Thy purposes!

But the unwise man knoweth not this, the thoughtless can not perceive it:

When the wicked spring up like grass, and evil-doers flourish; — to be destroyed or ever!

But Thou, O Lord, art for ever exalted!

For lo! Thy enemies, O Lord! Thy enemies perish, and dispersed are all who do iniquity!

The righteous shall flourish like the palm-tree; they shall grow up like the cedars of Lebanon;

Planted in the house of the Lord, they shall flourish in the courts of our God.

Even in old age they bring forth fruit; they are green, and full of sap;

To show that the Lord, my Rock, is upright, and there is no unrighteousness in Him.

PSALM 93.

The Lord reigneth; He is clothed with majesty; the Lord is clothed with power, and girded with strength:

Therefore the earth standeth firm and cannot be moved.

Thy throne was established of old; Thou art from everlasting!

The floods, O Lord! lift up their voice; the floods lift up their roaring!

Mightier than the voice of many waters, are the mighty waves of the sea;

But mightiest of all is the Lord in His lofty habitation.

Thy promises are most sure; holiness becometh Thy house, O Lord! for ever!

HALLEL.

PSALMS FOR THE HOLIDAYS.

PSALM 113.

Praise, ye servants of the Lord! praise the name of the Lord!

Blessed be the name of the Lord from this time forth, even for ever!

From the rising of the sun to its going down, may the name of the Lord be praised!

The Lord is high above all nations; His glory is above the heavens.

Who is like unto the Lord, our God, that dwelleth on high, that looketh down upon the heavens and the earth?

He raiseth the poor from the dust, the needy from his lowliness.

To set him among princes, the princes of his people.

PSALM 115.

The Lord hath been mindful of us; He will bless the house of Israel.

He will bless them that fear the Lord, both small and great.

Blessed are ye of the Lord, who made heaven and earth.

The heaven is the Lord's heaven; but the earth He hath given to the sons of men.

The dead praise not the Lord, no one who goeth down into the silent grave.

But we will praise the Lord, from this time forth even for ever! Hallelujah!

PSALM 117.

Praise the Lord, all ye nations! praise Him, all ye people!

For great toward us hath been His kindness, and the faithfulness of the Lord endureth for ever! Hallelujah!

O give thanks to the Lord for He is good, His kindness endureth for ever!

(Hebrew Response by the Choir.)

PSALM 118.

I called upon the Lord in my distress; the Lord heard me and delivered me.

The Lord is with me, I will not fear; what can man do to me?

It is better to trust in the Lord than to put confidence in man;

It is better to trust in the Lord than to put confidence in princes.

All the nations beset me around, but in the name of the Lord I triumphed over them.

They did assail me with violence to bring me down! but the Lord was my support.

The Lord is my strength and my song; for to Him I owe my salvation.

The voice of joy and salvation is in the habitations of the righteous.

"The right hand of the Lord doeth valiantly; the right hand of the Lord is exalted."

I shall not die, but live, and declare the deeds of the Lord.

The Lord hath chastened and corrected me, but He hath not given me over to death.

Open to me the gates of righteousness, that I may go in, and praise the Lord!

This is the gate of the Lord, through which the righteous enter.

I praise Thee that Thou hast afflicted me, it has been my salvation.

The stone which the builders rejected hath become the chief corner-stone.

This is the Lord's doing; it is marvelous in our eyes!

This is the day which the Lord hath made; let us rejoice and be glad in it!

(Hebrew Response by the Choir.)

PSALM 111.

Praise ye the Lord!

I will praise the Lord with my whole heart, in the assembly of the righteous and in the congregation.

The works of the Lord are great, sought out by all who have pleasure therein.

His deeds are honorable and glorious, and His righteousness endureth forever.

He hath established a memorial of His wonders, the Lord is glorious and full of compassion;

He giveth food to them that revere Him; He is ever mindful of His covenant;

He showed His people the greatness of His works, when He gave them the inheritance of the nations.

The deeds of His hands are truth and justice; all of His commandments are sure—

They stand firm forever and ever, being founded in truth and justice.

He sent redemption to His people; He established His covenant forever; holy and reverend is His name.

The fear of the Lord is the beginning of wisdom; a good understanding have all they who keep His commandments. His praise endureth forever.

Happy are they that dwell in Thy house, they will continually praise Thee.

Happy the people who are thus! Happy the people whose God is the Lord!

PSALM 104.

Praise the Lord, O my soul! O Eternal, my God! Thou art very great! Thou art clothed with glory and majesty!

He covereth Himself with light as with a garment; He spreadeth out the heavens like a curtain;

He layeth the beams of His chambers in the waters; He maketh the clouds His chariot, and rideth upon the wings of the wind.

He maketh the winds His messengers, the flaming lightnings His ministers.

He established the earth on its foundations; that it shall not be moved forever.

Thou didst cover it with the deep as with a garment; the waters stood above the mountains.

At Thy rebuke they fled; at the voice of Thy thunder they hasted away.

The mountains rose, the valleys sank in the place which Thou didst appoint for them.

Thou hast established a bound which the waters may not pass, that they may not return and cover the earth.

He sendeth forth the springs in brooks; they run among the mountains;

They give drink to all the beasts of the forest; in them the wild asses quench their thirst.

About them the birds of heaven have their habitation; they sing among the branches.

He watereth the hills from His chambers; the earth is satisfied with the fruit of His works.

He causeth the grass to spring up for cattle, and herbage for the service of man to bring forth food out of the earth,

And wine that gladdeneth the heart of man, and bread that strengtheneth man's heart.

How manifold are Thy works, O Eternal! in wisdom hast Thou made them all, the earth is full of Thy riches.

They all wait on Thee to give them their food in due season.

The glory of the Lord endureth forever.

Praise the Lord, O my soul! Hallelujah.

PSALM 139.

O Lord! Thou hast searched me and known me!

Thou knowest my down-sitting and mine up-rising, Thou understandest my thoughts from afar off!

Thou compassest my path and my lying down, and art acquainted with all my ways.

For there is not a word upon my tongue, but lo! O Lord! Thou knowest it altogether!

Thou hast beset me behind and before, and layest Thine hand upon me;

Such knowledge is too wonderful for me; it is high, I cannot attain unto it.

Whither shall I go from Thy spirit, or whither shall I flee from Thy presence?

If I ascend into heaven Thou art there, and if I make my bed in the grave, behold, Thou art there!

If I take the wings of the morning, and dwell in the remotest parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.

If I say: "Surely the darkness shall cover me;" even the night shall be light about me.

Yea the darkness hideth not from Thee,

but the night shineth as the day; the darkness and the light are both alike to Thee.

I will praise Thee; for I am fearfully and wonderfully made.

Marvelous are Thy works, and that my soul knoweth right well.

How precious are Thy thoughts unto me, O God! how great is the sum of them!

If I should count them, they are more in number than the sand: When I awake I am still with Thee.

Search me, O God! and know my heart; try me and know my thoughts,

And see if there be any wicked way in me, and lead me in the way everlasting!

PSALM 85.

O Lord! Thou hast been favorable to Thy land. Restore us, O God, of our salvation!

Thou didst forgive the iniquity of Thy people, and cover all their sins! Thou didst take away all Thy displeasure.

Show us Thy compassion, O Lord! and grant us Thy salvation!

I will hear what God, the Lord, will speak: truly He will speak peace to His people, and to His servants; only let them not turn again to folly!

Yea His salvation is nigh them that fear Him, that glory may dwell in the land.

Mercy and truth shall meet together; righteousness and peace shall kiss each other.

Truth shall spring out of the earth; righteousness shall look down from heaven.

Yea the Lord will give prosperity, and our land shall yield her increase.

Righteousness shall go before Him, and set us in the way of His steps.

PSALM 34.

O, magnify the Lord with me, and let us exalt His name together!

I sought the Lord and He heard me, and delivered me from all my fears.

Look up to Him, and ye shall have light; your faces shall never be ashamed.

This afflicted man cried, and the Lord heard, and saved him from all his troubles.

The angels of the Lord encamp around those who fear Him, and deliver them.

O taste, and see how good is the Lord! happy the man who trusteth in Him.

O fear the Lord, ye His servants; for there is no want to them that fear Him.

Young lions want, and suffer hunger; but they who fear the Lord want no good thing.

Come, ye children, hearken unto me! I will teach you the fear of the Lord.

What man is he that loveth life, and desireth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil and do good; seek peace and pursue it.

The eyes of the Lord are upon the righteous, and His ears are open unto their cry.

The Lord is nigh unto them that are of a broken heart, and saveth such as are of a contrite spirit.

Many are the afflictions of the righteous; but the Lord delivereth him from them all.

The Lord redeemeth the soul of His servants, and none that trust in Him shall suffer for it.

PSALM 30.

I will extol Thee, O Lord! for Thou hast lifted me up and hast not suffered my enemies to rejoice over me.

O Eternal, my God! I called upon Thee and Thou hast healed me!

Thou hast raised me up, Thou hast kept me alive, that I should not go down to the grave.

Sing unto the Lord, O ye His servants, and praise His holy name!

For His anger endureth but a moment, but His favor, through life.

In the evening sorrow may be a guest, but joy cometh in the morning.

I said in my prosperity, "I shall never be moved!"

Thou, O Lord! by Thy favor hast made me strong, when Thou didst hide Thy face, I was troubled.

Unto Thee, O Lord! I cried and I made supplication.

Hear, O Lord! and have pity upon me! Be Thou, O Lord! my helper!

Thou didst turn my mourning to rejoicing, Thou didst loose my sackcloth, and gird me with gladness.

Therefore, I will sing praise to Thee, and not be silent;

O Eternal, my God! I will give thanks to Thee forever.

PSALM 130.

Out of the depths do I cry to Thee, O Lord!

O Lord! listen to my voice, let Thy ears be attentive to my supplication!

If Thou, O Lord, shouldst treasure up transgressions, O Lord, who could stand?

But with Thee is forgiveness, that Thou mayst be feared.

I trust in the Lord; my soul doth trust, and in His promise do I confide.

My soul waiteth for the Lord more than they who watch for the morning;

Yea, more than they who watch for the morning!

O Israel! trust in the Lord! for with the Lord is mercy, and with Him is plenteous redemption.

He will redeem Israel from all his iniquities.

PSALM 32.

Happy is he whose transgression is forgiven, whose sin is pardoned!

Happy the man to whom the Lord imputeth not iniquity, and in whose spirit there is no guile!

While I kept silence, my bones were wasted, by reason of my groaning all the day long.

For day and night Thy hand was heavy upon me; my moisture dried up, as in summer's drought.

At length I acknowledged to Thee my sin, and did not hide my iniquity.

I said, "I will confess my transgression to the Lord;" and Thou forgavest the iniquity of my sin!

Therefore shall every pious man pray to Thee, while Thou mayst be found; surely the floods of great waters shall not come near him.

Thou art my hiding-place; Thou preservest me from trouble; Thou compassest me about with songs of deliverance.

"I will instruct thee, and show thee the way Thou shouldst go; I will give thee counsel, and keep my eye upon thee.

Be ye not like the horse and the mule, which have no understanding.

Whose mouths must be pressed with the bridle and curb, because they will not come near thee!"

The wicked hath many sorrows; but he that trusteth in the Lord is encompassed with mercies.

Rejoice in the Lord, and be glad, ye righteous, shout for joy, all ye that are upright in heart!

SERVICE

—: FOR THE :—

Eve of "Rosh-hashonah."

1. INTRODUCTION.

(*The Minister:*) With faith in Thy abundant grace, oh Father of all, we enter Thy house, and with profound reverence we worship Thee in Thy holy temple. We love Thy dwelling-place, oh Lord, the abode sanctified by Thy glorious presence. We say to the ETERNAL, Thou art our refuge and our stronghold, our God in whom we trust. Who is like Thee among the mighty, oh God, who is like Thee, majestic in holiness, awe-inspiring, wonder-working! Of old hast Thou laid the foundation of the earth, and the heavens are the work of Thy creation. They shall

perish, but Thou shalt endure; all of them will fade like a garment; as a vesture Thou wilt change them and they will pass away, but Thou art the same and Thy years never come to an end. Trust in the ETERNAL for ever and ever; for in the Lord Eternal is endurance everlasting. Thou art our Father, our Redeemer, from everlasting is Thy name. Thee, oh ETERNAL, we do wait for, and Thou wilt answer, oh Lord, our God! AMEN.

(*Choir responds:* AMEN.)

2. HYMN.

3. PRAYER.

Be praised, oh ETERNAL our God, Ruler of the universe, whose word calls forth the evening twilight, and whose wisdom has fixed the course of the stars in immeasurable space. Thine is the day, and Thine is also the night; Thou causest times to change, and years to come and to

go according to Thy law; Thy will unfolds the wings of light and the shadows of darkness, and nothing is hid from Thine eyes. Thou art the Lord of hosts, the Everliving! Be praised, oh ETERNAL, whose wisdom shields us even in darkness.

With unchanging love Thou hast led, oh God, Thy people Israel; Thou hast revealed to us teachings and laws, that through them all the families of the earth shall be blessed. Therefore we will ever think of Thy word and rejoice in Thy truth; for Thy law is our light and our life, and the lengthening of our days, and we will cling to it by day and night; then will Thy love never forsake us. Be praised, oh ETERNAL, who hast appointed Thy people Israel to proclaim Thy unity before all the nations of the earth. AMEN.

(*Choir responds:* AMEN.)

(The Congregation rise.)

(*The Minister:*) *Hear, oh Israel, the ETERNAL our God, the Eternal is ONE!*

(*Choir and Congregation respond:*) *Sh'ma Yisroel Adonay Elohenu, Adonay Echod!*

(The Congregation resume their seats.)

(*The Minister:*) Truly, oh Lord, Thou art our God and none besides. Thou hast saved us from the yoke of mighty oppressors, and hast wonderfully protected us through many centuries. Continue to be with us, oh God, and guard us from evil. Let our lying down and our rising up be in peace, that we awaken to life and usefulness. Protect us from grief and need, from sickness and unforseen dangers; for Thou, oh God, art our Keeper and Deliverer, our gracious and merciful Father.

Reign Thou over the whole world in Thy glory, and be exalted in Thy majesty; let truth and justice triumphantly shine forth upon all mankind, that every sensible creature may know that Thou hast created it, and every being understand that Thou hast formed it, and all in whom there is

the breath of life exclaim: The ETERNAL, the God of Israel reigneth, and His supreme power ruleth over all!

Grant, therefore, oh Lord our God, that all Thy works may reverence Thee, and the fear of Thee fill all created beings; that all may bow before Thee in awe and humility, and unite with one accord to do Thy will with an upright heart; for we know and acknowledge, oh Lord our God, that Thou art the Supreme Ruler of the universe, that Thy power, Thy might and Thy awe-inspiring name are manifested in all Thy works.

Grant also that Thy people Israel may everywhere be given the honor due their sacred mission; that the doctrines of universal freedom and righteousness may everywhere be realized. Then shall the righteous be glad and rejoice. For truth shall triumph over error and falsehood; iniquity shall be silenced in shame, all manner of wickedness vanish like smoke,

and tyranny and oppression be removed from the face of the earth. To Thee alone shall all Thy creatures then pay homage, verifying the words of holy writ: The Lord shall reign for ever and for ever, thy God, oh Zion, from generation to generation. HALLELUJAH!

(*Choir and Congregation respond:*) *Yimloch Adonay leolom, Elohayich Zion l'dor vudor, Hallelujah!*

4. RESPONSIVE READING OF PSALMS.

(See Selections, pages 52—70.)

5. ANTHEM.

6. KADDISH.

(See pages 13—15.)

7. HYMN.

8. SERMON.

9. CLOSING HYMN.

10. BENEDICTION and DISMISSAL.

SERVICE

—:FOR THE:—

Eve of "Yom-Kippur."

1. INTRODUCTION.

(*The Minister:*) ETERNAL! Lord of hosts! who is like Thee, the centre of Divinity, encircled by Thy truth. Righteousness and judgement are the foundations of Thy throne, mercy and truth are Thy attendants. Happy he, whom Thou wilt choose and bring near, he shall dwell in Thy courts. For a day in Thy courts is better than a thousand otherwise. I would rather be a doorkeeper in the house of my God, than lordly dwell in the tents of wickedness. Yea, the ETERNAL is a refuge to the oppressed, a refuge in time of trouble. Why art thou bowed down,

my soul, and why art thou disquieted within me? Hope thou in God, for I shall yet praise Him, the salvation of my countenance and my God. The ETERNAL is my light and my salvation, of whom shall I be afraid? The ETERNAL is the stronghold of my life, of whom shall I be in dread? Wait on the ETERNAL, be of good courage and let thy heart be strong. There is a light sown for the righteous, and gladness for the upright in heart. Let Thy mercy be upon us, oh ETERNAL, according to our confidence in Thee. Blessed be the ETERNAL for ever. AMEN and AMEN!

(*Choir responds thrice:* AMEN.)

2. HYMN.

3. PRAYER.

Be praised, oh ETERNAL our God, Ruler of the universe, whose word calls forth the evening twilight, and whose wisdom has fixed the course of the stars in immeasurable space. Thine is the day, and

Thine is also the night. The child of clay, man, too, struggles between light and gloom, between right and doom, but in his heart Thou hast implanted the saving power to seek and to find Thee, and to follow Thy call: Return to me, for I redeem thee! Be praised, oh ETERNAL, whose wisdom guides us even in darkness.

With unchanging love Thou hast led, oh God, Thy people Israel; Thou hast revealed to us teachings and laws, that through them all the families of the earth shall be blessed. Therefore we will ever think of Thy word and rejoice in Thy truth; for Thy law is our light and our life, and the lengthening of our days, and we will cling to it by day and night; then will Thy love never forsake us. Be praised, oh ETERNAL, who hast appointed Thy people Israel to proclaim Thy unity before all the nations of the earth. AMEN.

(*Choir responds:* AMEN.)

(The Congregation rise.)

(*The Minister:*) *Hear, oh Israel, the ETERNAL our God, the Eternal is ONE!*

(*Choir and Congregation respond:*) *Sh'ma Yisroel Adonay Elohenu, Adonay Echod!*

(The Congregation resume their seats.)

(*The Minister:*) Truly, oh Lord, Thou art our God and none besides. Thou hast saved us from the yoke of mighty oppressors, and hast wonderfully protected us through many centuries. Continue to be with us, oh God, and guard us from evil. Let our lying down and our rising up be in peace, that we awaken to life and usefulness. Protect us from grief and need, from sickness and unforseen dangers; for Thou, oh God, art our Keeper and Deliverer, our gracious and merciful Father.

Reign Thou over the whole world in Thy glory, and be exalted in Thy majesty; let truth and justice triumphantly shine forth upon all mankind, that every sensible creature may know that Thou hast created

it, and every being understand that Thou hast formed it, and all in whom there is the breath of life exclaim: The ETERNAL, the God of Israel reigneth, and His supreme power ruleth over all!

Grant, therefore, oh Lord our God, that all Thy works may reverence Thee, and the fear of Thee fill all created beings; that all may bow before Thee in love and humility, and unite with one accord to do Thy will with an upright heart; for we know and acknowledge, oh Lord our God, that Thou art the Supreme Ruler of the universe, that Thy power, Thy might and Thy love-inspiring name are manifested in all Thy works.

Grant also that Thy people Israel may everywhere be given the honor due their sacred mission; that the doctrines of universal freedom and righteousness may everywhere be realized. Then shall the righteous be glad and rejoice. For truth shall triumph over error and falsehood;

iniquity shall be silenced in shame, all manner of wickedness vanish like smoke, and tyranny and oppression be removed from the face of the earth. To Thee alone shall all Thy creatures then pay homage, verifying the words of holy writ: The Lord shall reign for ever and for ever, thy God, oh Zion, from generation to generation. HALLELUJAH!

(*Choir and Congregation respond:*) *Yimloch Adonay leolom, Elohayich Zion l'dor vudor, Hallelujah!*

4. ANTHEM.

5. MEDITATION.

Oh God, God of our fathers, most righteous and merciful God, who art of purer eyes than to countenance iniquity, who searchest our hearts and lookest into its deepest recesses; we have all sinned in thought, and word, and deed, and we have come short of what we well knew to be

our duty. We have not loved our neighbor as we ought, nor always done to others as we would that they should do to us. We have not sought first virtue and righteousness, and not been contented with our daily bread, but have been careful and troubled about many vain things while we have neglected the things which were needful for our peace. We have run into temptation, and the sin which we should have hated we have commmitted in Thy sight. Forgive us, oh most merciful Father, according to the fullness of Thy grace, and turn us away from evil. Sanctify our spirits, and shed abroad Thy love in our hearts. Thou wilt give us all things needful in Thy service; keep us, we pray Thee, from sinful discontent and care. Help us to watch against temptation, and to stand against every assault of evil. Remember not our transgressions but judge us according to Thy loving promise: I, I efface thy guilt, for My own sake; thy

sins I will remember no longer; they shall vanish like a cloud; return to Me, I will redeem thee.

Oh Lord, grant that we may serve Thee without fear, in holiness and righteousness, that we may walk in Thy truth all the days of our life; for Thou art the God of our salvation and in Thee we trust forever.

The Lord our God be with us, as He was with our fathers; He will not leave nor forsake us. Let us incline our hearts unto Him, to walk in His ways and to remember His teachings and His commandments which He revealed to our fathers, that Israel's task may be fulfilled and all the people on earth may know that the ETERNAL is God and that there is none else.

Guide us, oh God, in the way of righteousness, smooth our path before us that we may walk in integrity, for we are poor and destitute without Thy help.

Thou art our guardian, Thou holdest us by our right hand, Thou preservest us from all evil, Thou watchest over our going out and our coming in, over our life and our peace from this time forth and even for evermore. AMEN.

(*Choir responds:* AMEN.)

6. HYMN.

7. MEMORIAL SERVICE.

(Seelen-Feier.)

(See the German version, pages 114—126.)

I. PREFATORY.

(Responsive Reading.)

What is man, oh ETERNAL, that Thou thinkest of him? What is the child of dust that Thou mindest it?

Man that is born of a woman is of few days and full of trouble.

He comes forth like a flower and is cut down, he fleeth as a shadow and continueth not.

Lord, make me know mine end, and the number of my days, that I may know how frail I am!

Behold Thou hast made my days as a hand-breadth, and my life is as nothing before Thee; yea, every man in his best estate is altogether vanity.

Surely every man walketh in a vain show; surely he disquieteth himself in vain.

He heapeth up riches, and knoweth not who shall gather them.

What then, oh Lord! is my hope? My hope is in Thee! Deliver me from all my transgressions; let me not be the reproach of scoffers!

But remove from me Thine affliction, for I am perishing by the blow of Thy hand.

When Thou, with rebukes, dost chasten man from iniquity, Thou causeth his glory to waste away like a moth. Surely every man is vanity.

Hear my prayer, oh Lord! give ear to

my cry; be not silent at my tears! for I am a stranger with Thee, a sojourner as all my fathers were.

O, spare me, that I may recover strength, before I go away and be no more!

Thou shalt not be afraid of the terror of the night, nor of the arrow that flieth by day.

Nor of the pestilence that walketh in darkness, nor of the plague that destroyeth at noonday.

Because thou hast made the Lord thy refuge, even the Most High thy habitation.

No evil shall befall thee, nor any plague come near thy dwelling.

For He will give His angels charge over thee, to guard thee in all thy ways.

They shall bear thee upon their hands, lest thou dash thy foot against a stone.

Because he loveth Me, I will deliver him; he shall call upon Me and I will anwer him.

I will be with him in trouble, and will show him My salvation.

II. ANTHEM. (Kol Nidre–Melody.)

III. MEDITATION.

Eternal Judge and Lord over life and death, Thou hast appointed this day of atonement to sanctiy our lives on earth, to prepare for death, and life eternal; Thou hast hallowed this day to a Sabbath of the mind, that the repenting soul be redeemed from the oppressive burden of guilt, freed of earthly fetters, to soar aloft to the height of eternal truth, and, in contemplation of Thy boundless grace, anticipate the bliss which Thou bestowest on the pure and sanctified soul.

The days of man are like a passing shadow, and no trace is left of his footprints. Scarcely born, he walks on to his sepulchre; over pain and disappointment, he hastens into the night of the grave. Thousands wet their morsel of bread with tears and the sweat of their brows, struggle painfully through life, until finally

their fondest hopes expire in death. Like fiery coal, the passions burn in the human breast, and beguile to enjoyment and wickedness. But the delight expires with the enjoyment, and wickedness ends in remorse. All his lifetime, man wars against the elements, against man; within himself the struggle never ceases; he prevails or fails, only to resume the combat the next moment. From his cradle to the grave, man struggles.

And rapidly we pass away; we *walk* not, we *fly* to the goal, whether waking or sleeping, whether intoxicated with joy, or reeling with sorrow; we know not *when* we are to arrive there. Often our heart trembles with desire to know when the end is to come, how long the measure of days that are allowed us; but surely they are but a handful, and our existence is like nothingness before Thee. Yet this speedy flight of our life and the gloom of the grave ought not to affright us; it

should teach us wisdom, teach us to put our trust in Thee, who sufferest not Thy followers to see utter destruction. For only the dust returns to dust, but the spirit which Thou hast implanted in us is *Thine*, and returns to Thee, its ever living father; and they, who walk here below before Thy countenance, and sow the seed in its time—though with tears—go home laden with sheaves when the harvest comes, and joyfully re-enter the paternal house. He who sows but wind, may tremble at the whirlwind which he has to reap. He who toils only for vain things, and makes flesh his tower, may dread the grave in which death is to tend him, and his idol to moulder; for the record of his life is—an empty *epitaph*, his monument—a *mound of clay*. But he who trusts in Thee, and seeks his salvation near Thee, renews his strength in his last struggle on earth; *his* soul Thou refreshest in the drought, that it becomes like a watered

garden, like an ever-flowing spring. He that has clean hands and a pure heart, and loves Thee and does good to his fellow-men, will rise to Thy abode when taken from his earthly place; but even this denies him not, surely not. It loud acknowledges the blessings of which he was the giver, and preserves the name of the departed, in blooming freshness, in the loving memory of man. When the just is taken from his dwelling to his last resting-place, the beams of the house shake, and from every stone comes the wail: He is gone.—Oh that we too might die the death of the just, and our end be like theirs! Suffer us not to pass away in our sin. Oh Judge over life and death! teach us to count our days, and to hasten and use the brief hours before they vanish. Gird us all—the great and the small, with strength and understanding, that we may not be slow in removing from our midst all that is repulsive to Thy judgement, in recon-

ciling ourselves to Thee, oh God of mercy, and in conciliating all men whom we may have offended by words or deeds; that each of us may put his house in order, and faithfully do his duty towards Thee, and his family, towards Israel, towards his country, and towards humanity. For with Thee is the source of life and in Thy light shall we see light! AMEN.

(*Choir responds: Ki im-cho m'kor chayim u-b'orchu nir-eh or. Amen.*)

IV. MEDITATION.

Almighty one! Thy word of peace warns us loudly and urgently of that ominous hour which will call us hence and lead us into the realms of everlasting peace, gathering us to our fathers, to the countless generations that have preceded us. And therefore to-day, in Thy presence, we remember all the dear and beloved beings who have already reached the goal and sojourn whither we are going.—With pro-

found sadness we recall the time when they still walked on earth and lived in our midst, tender and loving, bestowing protection and blessing, gladness and consolation. Though years have passed over their graves, though their ashes rest in far off, distant lands, they remain nigh to us, the dear departed. Even the surging ocean, and life's tempestuous billows are unable to diminish our love for them; unable to drown the voice of yearning affection in our hearts. In transfigured, glorified forms, their images hover before our soul's vision, ever near and lovely,—and we would fain clasp them, and cling to them.—Children think of their departed parents; of the tender mother on whose bosom they once rested so sweetly and peacefully; of the provident and vigilant father who often struggled and toiled, even painfully and incessantly, for their welfare.—Fathers and mothers think of their slumbering children, their hearts favor-

ites, once the delight of their eyes, their pride, their hope, their solace in trouble, the balm for their wounded spirits.—The husband, the wife, remember the departed consort, the lost support and ornament, the vanished crown of the home. Bitterly and keenly the bereaved one feels the loss of the faithful companion, who shared life's cares and hopes, joys and woes; who was ever near, steadfast when all else tottered, and who journeyed along the chosen path, even though 'twas overgrown with thorns and brambles, entrusted with every secret, caring for every want, watchful of every pulsation of the other's heart. The family thinks of those members departed its circle, whose absence has created mighty gaps, inflicted deep wounds, and severed precious links from the golden all-embracing chain of love.—The congregation too, with blessings and affection, recall the faithful friends who stepped from out their midst into the eter-

nal abode, and whose pious zeal was an ample tribute of devotion to its sacred interests, to its benificent institutions.

Aye, our memory embraces a far greater circle than that of the family or congregation. Our gaze is fixed on the whole tribe, on the entire priest-people, and dwells mournfully, but with grateful love on those voids where formerly stood those illustrious ones, whose lives and teachings serve as models for Israel, and who are its honor and its pride. Oh, other places too, we seek with glowing fervor, but they are countless and scattered over all the earth; places, where thousands of men and women, youths and old men, offered up their pure blood for Thy holy law, and with their latest breath, inspired and triumphant, proclaimed the faith of Israel in the very presence of their cruel executioners. We can call but few of these heroes by name, heroes, who in life and death were inseparable from Thee and Is-

rael, and who rose, as on eagles' pinions and with lions' strength, to exalt Thee. But our heart embraces them all, and with ardent devotion, commemorates their noble life and death.—May this our commemoration be pleasing to Thee, oh God; accept the offerings which in the tumult of holy feelings roused by this commemoration we render to Thee for our salvation! But hear also our supplication for the eternal rest and bliss of those who have departed from us, and who laid down life's labor, at its close, before Thy tribunal. May they dwell in Thy tent, rest beneath Thy shelter, and enjoy the delights of Thy abode in eternal beatitude and peace!

V. SILENT DEVOTION.

(With plaintive Organ-Accompaniment.)

(IN COMMEMORATION OF DECEASED PARENTS.)

Thee I remember in this solemn hour, oh my dear father (my beloved mother.) I remember the days when thou still dwell-

edst on earth, and thy tender love stood by my side like a guardian angel. Thou hast gone far, very far from me, but the bond of our souls can nevermore be severed; thy image lives within my heart, pure and bright, warning and encouraging. May the Merciful-One reward the faithful kindness which thou hast shown me; may He turn the light of His countenance in mercy upon thee, and bestow on thee eternal peace, and graciously accept the offerings which I vow to Him in commemorating thee, that one day I may be reunited with thee in the abode of eternal beatitude.

(IN COMMEMORATION OF DECEASED CHILDREN.)

Thee I remember in this solemn hour, oh my beloved child. I remember the days, days so sweet, when I still delighted in thy bloom, in thy bodily and mental growth, in beautiful hopes of thy future. The inscrutable will of God early took

thee from me; He called thee, and left me behind—with a deeply wounded heart, in which the fond remembrance of thee can never be extinguished. But the Almighty is kind and just in all His ways, and on it I base my hope for thee, for thy eternal destiny. As a father on his child, may He look with compassion on thy soul, and press thee for ever to His heart, and graciously accept the offerings which I vow to Him in commemorating thee, that one day I may be reunited with thee, in the abode of eternal beatitude.

(IN COMMEMORATION OF BROTHERS AND SISTERS AND OTHER RELATIONS.)

Thee I remember in this solemn hour, oh my brother (sister), my uncle (aunt).... I remember the days when we lived lovingly together in one family circle, and when thy love and fidelity were my comfort, and thy counsel and aid my support. Now thou slumberest in the grave, in the

cold lap of earth; but thy image has not vanished from before me, and thy spirit continues to live, in a higher existence. May God bless thee with eternal joys in abundance, and graciously accept the offerings which I vow to Him in commemorating thee, that one day I may be reunited with thee in the abode of eternal beatitude.

8. KADDISH.

(See pages 13—15.)

9. ANTHEM.

10. SERMON.

11. HYMN.

12. ADORATION (Olenu).

(See pages 16—18.)

13. CLOSING HYMN.

14. BENEDICTION and DISMISSAL.

Deutscher

Sabbathmorgen-Gottesdienst.

1. Einleitung.

In Zuversicht auf Deine große Gnade betreten wir, o Gott, Dein Haus, beten in tiefster Ehrfurcht im Tempel Deiner Heiligkeit. Herr! wir lieben Deiner Wohnung Stätte, den Ort, wo der Odem Deiner Heiligkeit weht. Wir beugen das Knie vor Dir und beten Dich an, Gott, der uns geschaffen. Und Du nimm gnädig auf unser Flehen in dieser Stunde, o Gott, in Deiner Gnaden Fülle. Erhöre uns, unser treuer Hort und Helfer. Amen.

(Chor und Gemeinde: Amen.)

2. Hymne.

3. Gebet.

Herr, die Seele, die Du uns gegeben, ist rein. Du hast sie gebildet. Du hast sie uns eingehaucht und Du behütest sie in uns. Du

wirst sie einst von uns nehmen, um sie fortleben zu lassen in einer andern Welt. So lange die Seele in uns ist, beten wir Dich an, Herr, unser Gott und Gott unsrer Vorfahren, Herr aller Geschöpfe, Urkraft aller Seelen. Gepriesen seist Du, Gott, der Du uns eine unsterbliche Seele gegeben hast.

Herr aller Welten! Nicht im Vertrauen auf unsere Verdienste flehen wir zu Dir, sondern in Zuversicht auf Deine grenzenlose Barmherzigkeit. Was sind wir und was ist unser Leben? Was ist unsere Tugend und unsere Gerechtigkeit? Was ist unsere Hilfe, unsere Kraft und unsere Stärke? Wessen könnten wir uns rühmen vor Dir, Herr, unser Gott und Gott unser Väter? Wahrlich, unsere Helden, sie sind Nichts vor Dir, die Männer des Ruhms als wären sie nie gewesen, die Verständigen ohne Einsicht und die Weisen ohne Vernunft, denn ihrer Thaten Menge ist eitel und ihres Lebens Tage sind nichtig vor Deinem Angesichte, und was wir sind, o Gott, sind wir nur durch Dich und durch Deinen göttlichen Beistand.

Gepriesen sei Deine Herrlichkeit in Ewigkeit! Deine endlose Huld hat uns, die Nach-

kommen Abrahams, berufen, das Wort Deiner Lehre zu verkünden allen Nationen der Erde. So heilige denn Deinen Namen durch die, welche ihn verherrlichen sollen, heilige ihn in Deiner ganzen Welt! Erhöhe den Ruhm Deines Gesalbten und laß überall Deiner Ehre Lob und Preis ertönen! Amen.

(Chor und Gemeinde: Amen.)

4. Anthem.

5. Betrachtung und Gebet.

Der Herr des Weltalls — Er war vorhanden ehe noch ein Wesen geschaffen worden. Seit Alles vollbracht ist nach seinem Willen, ist Er der mächtige Herrscher, und wenn dereinst dies All vernichtet ist, wird Er allein schöpferisch fortdauern, der Allmächtige. Er ist, Er war, Er wird sein in Majestät. Er ist einzig, und kein Zweiter ist Ihm gleich, ist Ihm ähnlich, ohne Anfang, ohne Ende. Sein ist die Macht und die Herrlichkeit, Er ist mein Gott und lebendiger Erlöser, der Fels meiner Zuflucht in Zeit der Noth, Er ist mein Banner, Er ist mein Schutz, Er ist mein Heil, wenn ich Ihn anrufe. In Seine Hand befehl ich

meinen Geist, wenn ich schlafe, wenn ich wache. Und wie den Geist, so auch den Leib. Gott ist mit mir, ich fürchte nichts.

In tiefer Demuth, o Herr, danken wir Dir für die kostbare Gabe, die Du uns durch diesen heiligen Tag der Ruhe und der Seelenerhebung verliehen. Nach sechs Tagen voll Mühe und Arbeit erscheint uns immer von Neuem dieser Bote des Friedens, der Kraft spendet den Müden, Freiheit den Gefesselten, Muth den Verzagten, und uns mahnt, daß auf dem Pilgerpfade des Erdenlebens Dein allmächtiger Schutz uns begleitet von Anfang bis zu Ende; daß Du es bist, der die Früchte unseres Fleißes segnet, und uns mit dem versorgt, was uns noth thut; daß der Mensch nicht vom Brode allein, sondern vom Ausspruche Deines Geistes lebe, vom Gehorsam gegen Deine Lehre, zu deren Erhaltung und Ausbreitung Du Israel aus Egyptens Sklavenjoch befreit und wunderbar geführt hast bis auf den heutigen Tag. Ja, wir fühlen Deine beseligende Nähe, o Gott und Vater; wir vernehmen das gewaltige Rauschen Deines Geistes — wie im unermeßlichen Weltall, so auch im Gange unseres Schicksals und im Drange unserer Seele, die

nach Dir lechzet, wie der Verschmachtende nach dem Wasserquell, und die hierher in Dein Heiligthum sich flüchtet, und Alles in uns jubelt Dir, dem Ewiglebendigen, entgegen! Deine Huld verläßt uns nimmer, auch im Tode nicht! Durch die Finsterniß des Grabes führst du den Gerechten zum ewigen Sabbath, zur endlosen Glückseligkeit! Mit Ruhm und Ehre hast Du den Erdensohn gekrönt und ihn, das wundervollste Wesen Deiner Erdenschöpfung, mit Freiheit ausgerüstet, zu wählen zwischen Tod und Leben! So lehre uns denn, o Gott, unsere Tage zählen, unseren hohen Beruf erkennen und weisen Herzens werden! Gewähre uns ein reines Herz, einen von Deinem heiligen Worte durchdrungenen Geist, ein Leben voll Thaten der Liebe gegen Dich und alle unsere Mitmenschen!

Schnell — wir fühlen es — schnell, wie die Wochen, fliehen auch die Jahre dahin, und zu Ende ist das Werk und der Werktag dieses schattenähnlichen Daseins, ehe wir uns dessen versehen. Laß dann unsere Seele beruhigt auf den entflohenen Schatten zurückblicken, hoffnungsreich zu ihrem Urquell sich emporschwingen, und ewig in Deinem Lichte wandeln, unser Hort und Erlöser! Amen.

(Chor und Gemeinde: Amen.)

6. Hymne.

7. Sabbath-Psalmen.

Gut ist's zu danken dem Herrn, Deinen Namen mit Sang und Saitenspiel zu rühmen, Allerhöchster! Gut ist's zu verkünden am Morgen Deine Gnade und Deine Treue in den Nächten. Voll Freude über Deine Thaten, drängt's mich, das Werk deiner Hände jubelnd zu preisen. Wie groß sind doch Deine Werke, o Gott, wie unergründlich Deine Gedanken! Erhaben über die unseren, wie der Himmel über die Erde. Der Unvernünftige erkennt es nicht, der Thor sieht nicht ein, daß Frevler blühen, wie Gras, und Unheilstifter aufsprießen, um für immer zu vergehen. Du aber, o Herr, bist erhaben in Ewigkeit, Du zerstreuest Deine Feinde, alle Uebelthäter! Deine Verehrer aber hebst Du hoch empor, sie bleiben spät noch frisch, wie der grüne Oelbaum. Ja, die Gerechten blühen wie die Palme, wie die Ceder auf dem Libanon wachsen sie empor. In Gottes Haus gepflanzt, wurzelt ihre Blüthe in des Ewigen Heiligthum, auch im Alter noch nicht welk, noch frisch und markig, zu verkünden, daß gerecht ist Gott und tadellos mein Hort.

Gott ist König, Er hüllt sich in Majestät, Er kleidet sich in Macht! Er gürtet sich, und die Welt steht da und wankt nimmer! Dein Thron, o Unerschaffener, ist von jeher fest gegründet. Es erheben die Ströme ihr gewaltiges Rauschen, o Herr, und brüllend bäumen sich auf ihre Wellen. Doch mächtiger noch, als das Tosen der Fluthen, ist des Meeres wogende Brandung. Am mächtigsten aber — Gott in der Höhe! Herrlich bewähren sich Deine Zeugnisse, und Deinen Tempel schmücket Heiligkeit auf ewige Zeiten. (Chor und Gemeinde: Amen.)

8. Die Thora-Vorlesung.

I. Eingang.

Geschehen wird es in der Zukunft der Tage, da wird der Berg des Gotteshauses aufgerichtet sein und emporragen über alle Berge und Höhen, und hinströmen werden alle Nationen. Und Völkermassen werden hingehen und sprechen: Kommt, lasset uns hinaufwallen zum Berge des Ewigen, zum Gotteshause Jakob's, daß er uns belehre über seine Wege, und daß wir wandeln in seinen Pfaden. Denn von Zion geht die Lehre aus und das Wort des Ewigen von Jerusalem!

Chor antwortet:

"Ki mi-zion theze Thorah u'd'var Adonay mi-yeruschalayim."

II. Invocation.

Gelobt sei der Name des Weltenherrn; gesegnet die Stätte, wo wir ihm nähertreten als sonst wo. Hier stehen wir, die Kinder vor dem ewigen Allvater, bereit und willig zum Gehorsam vor Ihm und Seiner heiligen Lehre, heute wie immer. Nicht auf Menschen stützen wir uns, nicht den blinden Zufall beten wir an; auf den Ewigen allein bauen und vertrauen wir.

So möge es denn Dein Wille sein, daß unser Herz und Sinn empfänglich werden für Deine heilige Lehre, und daß Du unsere gerechten Wünsche erfüllest, uns, und allen Deinen Menschenkindern, zum Leben, zum Heil und zum Segen! Amen.

(Chor antwortet: Amen.)

III. Doxologie.

(Die Gemeinde erhebt sich.)

Huldiget in Ehrfurcht und Dank dem Gotte der Wahrheit, von dem das Licht und das Leben in aller Ewigkeit stammt, und der das

Licht und das Leben auch in uns gepflanzt. Huldigt dem Ewigen mit mir, und lasset uns seinen Namen allesammt verherrlichen!

Chor antwortet:

Gadlu la-adonay ithi u-n'romemu sch'mo yachdov.

„Höre, Israel, der Ewige ist unser Gott, der Ewige ist der Einig-Einzige!"

Chor und Gemeinde:

Sch'ma Yisroel Adonay Elohenu, Adonay Echod!

Lasset uns Seinen heiligen Namen anbeten und Seiner unendlichen Majestät dienen. Mögen die preisenden Worte unsere Lippen heiligen und unsere Herzen mit siegendem Glauben und Jubel erfüllen:

„Heilig, heilig, heilig! ist der Herr der Heerschaaren, die ganze Erdenwelt ist erfüllt von seiner Herrlichkeit!"

Chor und Gemeinde:

Kodosch, Kodosch, Kodosch Adonay Zebaoth, m'lo chol ho-orez K'vodo.

„Der Ewige regiert aller Zeit, dein Gott, o Zion, von Geschlecht zu Geschlecht!"

Chor und Gemeinde:

Jimloch Adonay leolom Elohayich Zion l'dor vudor, Hallelujah!

(Die Gemeinde nimmt ihre Sitze ein.)

IV. Die Thora-Lektion.

(Der Thora-Abschnitt wird erst in hebräischer, dann in deutscher Sprache verlesen. Hierauf können Spezial-Gebete eingeschaltet werden. Eine jede Thora-Lektion wird mit dem Verlesen von 5. Buch Moses Kapitel 6, Vers 4—8 in hebräischer und deutscher Sprache eingeleitet.)

V. Schluß.

Gottes Lehre ist ohne Fehl, geisterquickend; Gottes Zeugniß ist lauter, vernunfterweckend; Gottes Satzung ist gerecht, herzerlabend; Gottes Gebot ist rein, augenerleuchtend. — Ein Baum des Lebens ist die Thora für einen jeden von denen, die an ihr festhalten, und die welche sie stützen, sind in der That beseligt. Ihre Wege sind Wege der Eintracht und alle ihre Pfade führen zum Frieden.

Chor antwortet:

Ez Chayim hi lamachasikim bo v'thom'chehu m'uschor. Drochehu darche no'am v'chol n'thivothehu scholom.

9. Kaddisch.

Ihr Trauernden alle, alle die da klagen über den Verlust eines unvergeßlich geliebten Wesens, vernehmet die trostreichen Worte der heiligen Schrift:

„Wie groß, o Gott, ist Dein Gut, das Du für diejenigen aufbewahrt, die Dich wahrhaft ehren und Dich in der That vor den Menschenkindern verherrlichen. Wie köstlich ist Deine Gnade unter deren Schwingen Deine Kinder alle Schutz suchen und finden. Dort werden sie gesättigt von Deines Hauses Fülle und dort werden sie ewig erquickt im Strome Deiner Wonnen. Auf dem Pfade der Tugend ist das wirkliche Leben, die Unsterblichkeit ist einem Jeden zugänglich. Wahrlich! es giebt ein Jenseits, und deine Hoffnung, sie ist kein leerer Wahn!“

(Der Rabbiner rezitirt das Kaddisch im aramäischen Original; die Trauernden lesen in stiller Andacht die folgende deutsche Uebertragung:)

Gelobt und geheiligt sei der erhabene Name Gottes im Weltall, das Er nach Seinem Willen geschaffen. Sein Reich komme — auf daß wir Alle es erleben mögen — bald in unserer Zeit! Gepriesen sei in aller Ewigkeit sein hei-

liger Name, der über alles Lob weit erhaben. Amen.

Ganz Israel, allen Frommen und Gerechten, und jedem nach dem Willen Gottes aus der Welt Geschiedenen, werde himmlischer Friede, ein Antheil an der Seligkeit der zukünftigen Welt, Gnade und Barmherzigkeit vom Herrn des Himmels und der Erde; uns Allen sende Er Friede aus den Himmelshöhen, wie Er Frieden stiftet unter den Himmelsheeren! Amen.

10. Hymne.

11. Predigt.

12. Anthem.

13. Schlußgebet.

Es ziemt uns, zu preisen den Herrn des Weltalls, zu verherrlichen den Schöpfer der Welt, daß Er uns befreit hat von der Finsterniß des Irrglaubens, und uns gesendet hat das reine Licht der Offenbarung. Wir beugen uns vor Ihm, dem König aller Könige, dem Allerheiligsten, der die Himmel ausgespannt und die Erde gegründet. Er allein ist unser Gott, sonst Keiner. So heißt es in der hei-

ligen Schrift: Erkenne und nimm es zu Herzen, daß der ewige Gott ist im Himmel droben, wie auf Erden hier und sonst Keiner. Darum hoffen wir, Gott, die Verherrlichung Deiner Majestät zu schauen, daß der Unglaube verschwinde von der Erde und der Götzendienst aufhöre, daß die Weltordnung als Dein Reich offenbar werde, alle Menschenkinder Deinen Namen anrufen und alle Frevler der Erde freiwillig zu Dir sich wenden. Mögen alle Bewohner des Erdbodens erkennen und einsehen, daß vor Dir allein jedes Knie sich beugen und jede Zunge zu Dir sich bekennen müsse. Vor Dir, Ewiger, unser Gott, werden sie dann hinknieen, niederfallen, um Deinem heiligen Namen die Ehre zu geben; sie werden Deine Macht anerkennen und Du wirst der allliebende Herrscher sein für ewige Zeiten; denn Dein ist das Reich in Ewigkeit! Gott wird König sein immer und ewig. Gott wird König sein über den ganzen Erdball; dereinst wird Gott allein erkannt werden und Sein Name allein.

14. Schlußhymne.

15. Segen und Entlassung.

Seelen-Feier.

I. Eingang.

Bei Dir, o Gott, ſuch ich Schutz. Laß mich nicht zu Schanden werden. Neige mir Dein Ohr, ſei mein Retter, ſei mir Felſenburg und Veſte. Ja, Du *biſt* mir Fels und Veſte und wirſt um Deines Namens willen mich leiten und führen, mich ziehen aus dem Netze, das umſtrickt mich hält. In Deine Hand befehl ich meinen Geiſt, der Du mich ſo oft ſchon erlöſt. Ferne bleibe mir fortan das Harren auf nichtig eitles Weſen, und nur Dir will ich trauen. Du kennſt meiner Seele Sehnen — erfreue mich mit Deiner Huld und laß mich froh werden. Raſch eilt mein Leben dahin — lehre Du mich's nützen, daß ich im Tode nicht vergeſſen werde, und nicht aus dem Herzen der Menſchen ſchwinde, wie ein verlorenes Geräth. Bei Dir iſt mein Rechtsſpruch; in Deiner Hand ruhet mein Verhängniß — o laß Dein Antlitz leuchten über mich, laß mich nicht zu

Schanden werden, nicht von Schuld befleckt in die Gruft fahren. Das Loos der Frommen theil mir zu, für welche Du so große Güte aufbewahrt in Deinen Himmelshöhen. Nein! Du hast mich nicht verworfen vor Deinen Augen. Du hörst meines Flehens Stimme, da ich zu Dir rufe, und starken, festen Muthes will ich Deiner harren.

II. Anthem.

(Kol Nidre-Melodie.)

III. Betrachtung und Gebet.

Herr, Gott der Geister! der Du tödtest und belebest, in die stille Gruft hinabsenkest und heraufrufest die Deinen aus Grabesnacht zum ewigen Lichte, du hast für Israel eingesetzt diesen Tag der Versöhnung, das Leben zu heiligen und uns vorzubereiten für den Tod, für's ewige Leben. Du hast diesen Tag bestimmt zum Sabbath der Seele, daß sie sich befreie von der drückenden Bürde der Schuld, den Erdenfesseln entrafft, sich emporschwinge zur lichten Höhe der ewigen Wahrheit und im Schauen Deiner unendlichen Gnade die Seligkeit ahne, die der reinen und geheiligten Seele im Reiche der Ewigkeit harrt. Verleihe Engelsschwingen

dem sehnsuchtsvollen Geiste, sich zu erheben über das wechselvolle, kurze und schmerzensreiche Leben, hinein zu blicken in den Lichtpalast der Ewigkeit, wo Deine Gnadensonne ewige Seligkeit über die heimkommende Kinderschaar ausstrahlt.

Schwach und hinfällig ist der Mensch auf Erden, nichtig sein Dichten und Trachten. Kaum geboren naht er sich dem Grabe schon, über Schmerz und getäuschte Hoffnung hin eilt er in die Nacht der Gruft. Mit Schweiß und Thränen netzen Tausende den kargen Bissen Brod, kämpfen mühsam sich durch ein kummervolles Leben, bis endlich im Tode die letzte Hoffnung erbleicht. Wie Feuergluth brennen die Leidenschaften in der Menschenbrust und drängen zu Genuß und Missethat. Doch im Genusse stirbt die Lust, die Reue folgt der bösen That. Die Sünde verzehrt das Lebensmark, im Genusse verwelkt das Herz. Kampf und Sieg oder Reue und Schmerz bezeichnen die Stunden des Erdenpilgers. Sein Leben lang kämpft der Mensch gegen die Elemente, gegen den Menschen, mit sich selbst kämpft der Mensch; er siegt oder erliegt um gleich wieder zu kämpfen.

Und rasch, rasch ziehen wir dahin; wir gehen nicht, wir fliegen zum Ziele, ob wachend oder schlafend, trunken vor Lust oder Schmerz, ohne zu wissen, wann wir dort anlangen. Oft glüht uns das Herz im Busen, zu erkunden, wann das Ende kommen werde, wie groß es sei — das Maaß der uns beschiedenen Tage; aber stets sind ihrer nur eine Hand voll, und unsere Dauer gleicht dem Nichts vor Dir. Doch nicht schrecken soll uns diese Flüchtigkeit, das dunkle Grab, sondern Weisheit lehren und auf Dich unsere Hoffnung richten, der Du Deine Frommen das Verderben nimmer schauen lässest; denn nur der Staub wird zum Staube, der Geist aber, den Du uns eingepflanzt, er ist Dein, er kehrt zu Dir zurück, seinem ewig lebendigen Vater, und die hienieden vor Deinem Angesichte wandeln und zur rechten Zeit die — wenn auch thränenreiche Aussaat legen — sie kehren, wenn der Schnitter kömmt, nur mit Garben reich beladen, jubelnd heim in's Vaterhaus. Wer Wind nur säet — der mag beben vor dem Sturme, den die Ernte ihm bringt.

Wer aber auf Dich vertrauet und in Dir sein Heil sucht, der erneuert nur die Kraft im letzten

Erdenkampfe. Wer reiner Hand ist und reinen Herzens, Dich liebt und seinem Nächsten Gutes thut — der klimmt zu Dir empor, wenn er seiner irdischen Stelle entrückt wird, und auch von dieser wird er nicht verleugnet; nein! Laut bezeugt sie den Segen, den er gestiftet und wahret das Andenken an den Heimgegangenen — geliebt und gesegnet — immer neu im Gedächtnisse der Menschen. Wird der Gerechte aus seiner Wohnung dahingetragen zur letzten Ruhestätte, o dann erzittert des Hauses Gebälke, und von jedem seiner Steine ertönt die Wehklage: er ist hinweg gezogen. Nicht der Lehmhügel, sondern der ewige Gottesberg ist seine Höhe; nicht die Grabschrift ist sein Denkmal, sondern sein Leben, der Wirkungskreis, worin er, ein segnender Gottesbote, gestanden, das, was er mit leuchtender Schrift in der Menschen Herz gezeichnet. Die Thränen, die an seinem Grabe fließen, sind der Spiegel seines Bildes, das in engeren oder weiteren Kreisen nur im erhöhten Glanze der Verklärung fortlebt, fortwirkt und auch die Feinde ihm versöhnt. O, möchten auch wir den Tod der Gerechten sterben und unser Ende dem ihren gleichen! Laß uns nicht dahin gehen in un-

ferer Sünde, Du Richter über Tod und Leben! Lehr' uns unsere Tage zählen und eilen, den kurzen Tag zu nützen, eh' er entschwindet! Uns Alle, groß und klein, alt wie jung, uns Alle gürte mit Kraft und Einsicht, daß wir nicht säumen, Alles hinwegzuräumen, was mißfällig in Deinen Augen; nicht säumen, Dich, den Erbarmungsreichen, zu versöhnen und die Menschen, denen wir in Wort oder That Leid zugefügt; daß Jeder in unserer Mitte getreulich sein Haus bestelle und seine Pflichten übe gegen Dich, gegen die Familie, gegen die Gemeinde, gegen Israel, gegen das Vaterland, gegen die ganze Menschheit; daß in Dir die Männer ihre Stärke, die Frauen ihre Zierde erblicken und auch die Jugend erkenne, wie eitel ist auch die Morgenröthe, wie gut — des Schöpfers zu gedenken schon am frühen Morgen und ehe die Jahre heraneilen, da die Sonne und das Licht, der Mond und die Sterne sich verfinstern, ehe Schnee das Haupt bedeckt und die Erde — unsern Leib.

Gott ist mein Hirte, ich darbe nicht! Auf grüne Auen will er mich führen, an stillem Wasser mich geleiten. Erquicken will er meine Seele, mich führen auf des Heiles Stegen —

um seines Namens willen. Und folge ich ihm, so darf ich kein Uebel fürchten, ob ich auch in des Todes Schattenthal wandle; denn — Du bist bei mir, Dein Stab und Deine Stütze — sie trösten mich. Nur Glück und Huld folgen mir alle Tage meines Lebens, und ich kehre heim in meines Gottes Haus für ewige Zeiten. Amen.

Chor antwortet:

Ki im-cho m'kor chayim u-b'orchu nir-eh or. Amen.

IV. Betrachtung und Gebet.

Allmächtiger! Dein Friedensruf mahnt uns laut und dringend an die verhängnißvolle Stunde, die uns von hinnen ruft und einführen will zum ewigen Frieden, einsammeln zu den Vätern, zu den zahllosen Geschlechtern, die uns vorangegangen. Und so gedenken wir denn heute vor Dir all der lieben und theuren Seelen, die das Ziel schon gefunden und dort sind, wohin wir gehen werden. In tiefer Wehmuth erinnern wir uns der Zeit, da sie noch auf Erden wandelten, milde und liebevoll, schützend und segnend, erquickend und erfreuend in unserer Mitte weilten; sie bleiben uns nahe — die

geliebten Heimgegangenen, auch dann, wenn viele Jahre über ihren Grabeshügel dahingezogen; auch dann, wenn ihre Asche in weiter, weiter Ferne von uns ruhet. Selbst die wogenden Gewässer des Weltmeeres und eines sturmreichen Schicksals konnten unsere Liebe zu ihnen nicht auslöschen, nicht schmälern, die Stimme der Sehnsucht in unserem Herzen nicht übertäuben. In verklärter Gestalt schwebt ihr Bild, nahe und lieblich, vor dem Auge unserer Seele, daß wir es fassen und festhalten möchten. Es gedenken die Kinder der entschlafenen Eltern, der zärtlichen Mutter, an deren Herzen sie einst so süß, so sanft geruht; des fürsorgenden Vaters, der für ihr Wohlergehen — oft schwer und rastlos — gekämpft und gearbeitet. Es gedenken die Väter und Mütter ihrer entschlummerten Kinder, der Lieblinge ihres Herzens, die einst waren ihre Augenweide, ihr Stolz, ihre Hoffnung, der Trost für ihre Mühen, der Balsam für ihre Wunden. Es gedenkt der Gatte, die Gattin des geschiedenen Lebensgefährten, der verlorenen Stütze und Zierde, der entschwundenen Hauseskrone. Bitter und schmerzlich fühlt der Zurückgebliebene den Verlust des treuen Schicksalsgenossen, der mit ihm

getheilt der Erde Sorgen und Hoffnungen, Leiden und Freuden, der fest zu ihm stand, wenn auch Alles wankte, einen Weg mit ihm dahinzog, ob er auch über Dornen und Disteln führte, vertraut mit allen seinen Geheimnissen, sorgend für jedes seiner Bedürfnisse, wachend über jeden seiner Hulsschläge. Es gedenkt die Familie der aus ihrem Kreise entschwundenen Glieder, deren Weggang tiefe Lücken zurückließ, tiefe Wunden schlug und theure Ringe entzog der goldenen Liebeskette, die sie umschlingt. Auch die Gemeinde gedenkt mit segnender Innigkeit der treuen Genossen, die aus ihrer Mitte in's ewige Haus getreten und deren frommer Eifer ihren heiligen Interessen, dem Erblühen und Gedeihen ihrer Anstalten eine lebendige und opferreiche Theilnahme gezollt. Ja, unser Andenken umschließt noch weit größere Kreise, als die der Familie und der Gemeinde. Unser Blick ist auf die ganze Stammesfamilie, auf die gesammte Priestergemeinde gerichtet und weilt trauernd und in dankbarer Liebe an all den leergewordenen Stellen, worauf jene Edlen gestanden, die durch Lehre und Beispiel als leuchtende Muster in Israel galten und ihm zur Ehre und Zierde gereichten. Ach,

noch andere Stellen suchen wir mit heißer Inbrunst, aber sie sind zahllos und durch die ganze Erde zerstreut, die Orte, an welchen Tausende von Männern und Frauen, von Greisen und Jünglingen für Dich und Deine heilige Lehre das edle Blut hingaben und noch im letzten Odemzuge Israels Bekenntniß den grausamen Henkern begeistert und triumphirend zuriefen. Nur Wenige wissen wir mit Namen zu nennen von diesen Helden, die im Leben und im Tode von Dir und Israel unzertrennlich blieben und mit Adlerschwingen und Löwenkraft zu Deiner Verherrlichung sich erhoben; aber unser Herz umfaßt sie Alle und feiert in inniger Andacht die Erinnerung an ihr glorreiches Leben und Sterben vor Dir, der all ihre Thaten und Thränen gezählt und der die Lebenden und die Todten richtet. Laß doch, o Gott, dieses unser Angedenken Dir wohlgefallen und genehmige die Opferspenden, die wir im Drange der heiligen Empfindungen, die dasselbe in uns hervorruft, zu unserem Heile Dir jetzt geloben! Erhöre aber auch unser Flehen für das Heil derer, die uns verlassen und ihr geschlossenes Tagewerk vor Deinem Richterstuhle niedergelegt! Laß sie in Deinem Zelte wohnen,

unter Deinem Schatten weilen und von Deines Hauses Fülle sich laben im ewigen, seligen Frieden!

V. Stille Andacht.

(Zum Andenken an verstorbene Eltern.)

Dein gedenk' ich in dieser feierlichen Stunde, mein theurer Vater, meine geliebte Mutter. Der Tage gedenke ich, da du noch auf Erden weiltest und deine reiche Liebe als Schutzengel mir zur Seite stand. Du bist weit, weit von mir hinweggezogen, aber das Band unserer Seelen kann nimmer zerrissen werden, dein Bild lebt fort, klar und licht, mahnend, warnend und ermunternd, in meinem Herzen. Der Allbarmherzige wolle dir die Treue lohnen, die du mir erwiesen, sein Antlitz in Gnade dir leuchten lassen, ewigen Frieden dir spenden und wohlgefällig aufnehmen die Opfer, die ich in deinem Angedenken ihm gelobe, um einst in immerwährender Glückseligkeit mit dir vereinigt zu werden! Amen.

(Zum Andenken an verstorbene Kinder.)

Dein gedenk' ich in dieser feierlichen Stunde, mein geliebtes Kind! Der Tage gedenk' ich,

ach! der süßen Tage, da ich mich noch erfreuen durfte an deiner Blüthe, an deinem leiblichen und geistigen Wachsthume, an den schönen Hoffnungen auf deine Zukunft. Gottes unerforschlicher Rathschluß hat dich frühzeitig von mir hinweggenommen; er hat dich gerufen und mich zurückgelassen — mit tiefverwundetem Herzen, worin das liebende Angedenken an dich nie, nie erlöschen wird. Doch der Allmächtige ist gütig und gerecht auf all' Seinen Wegen, und Sein heiliger Name sei gepriesen immerdar! Seine Vaterliebe ist mein Trost, mein Stab und meine Stütze, und auf sie setz' ich meine Hoffnung auch für dich, für dein ewiges Loos. Wie der Vater seines Kindes — so wolle Er deiner Seele sich erbarmen, deinen Antheil in's Liebliche fallen lassen, für ewig an Sein Herz dich schließen und wohlgefällig aufnehmen die Opfer, die ich in deinem Andenken Ihm gelobe, um einst in immerwährender Glückseligkeit mit dir vereint zu werden! Amen.

(Zum Andenken an verstorbene Geschwister und sonstige Verwandte.)

Dein gedenk' ich in dieser feierlichen Stunde, mein (e) Bruder (Schwester), mein (e) Onkel

(Tante) ....., der Tage gedenk' ich, da wir im Familienkreise noch in inniger Traulichkeit zusammen weilten und deine Liebe und Treue mich erquickten, da mich noch dein Anblick ergötzte, dein Rath und Beistand aufrichtete. — Nun schlummerst du im Grabe, im kalten Erdenschooße! aber dein Bild ist mir nicht entschwunden und dein Geist lebt fort in einem höheren Dasein. — Möge Gott mit Seiner Gnade dich umschatten, ewige Freuden in Fülle dir gewähren und wohlgefällig aufnehmen die Opfer, die ich in deinem Angedenken Ihm gelobe, um einst in immerwährender Glückseligkeit mit dir vereinigt zu werden! Amen.

VI. Kaddisch.

(Siehe Seite 111 und 112 in diesem Buche.)

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